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...Letter press  
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...RUGGLES.  
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...bell, Wash-  
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...n, New-Bedford  
...Orwell.  
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...Frederick, Cin-  
...terbury; J. Char-  
...Haven.  
...and John Berrian  
...Brooklyn; Char-  
...n, Poughkeepsie  
...W. Johnson, Ex-  
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...Bowley, Ge-  
...nson, Wilming  
...Newark; Abner  
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...Philadelphia; J.  
...Kimball, Har-  
...John Peck, Cal-  
...Edward Cook,  
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...ati; James Ham-  
...us, Chilli-  
...D. Canfield,  
...ttle Creek; Na-  
...ort-au-Prince.

THE LIBERATOR  
IS PUBLISHED WEEKLY, AT  
NO. 11, MERCHANTS' HALL, BY  
GARRISON AND KNAPP.  
WM. LLOYD GARRISON, EDITOR.

TERMS.  
Two Dollars per annum, always payable IN  
ADVANCE.  
[?] Advertisers and communications must be post-  
paid. The rule is imperative, in order to shield us  
from the frequent impositions of our enemies.—  
Those, therefore, who wish their letters to be taken  
care of by the Post Office by us, will be careful to pay  
the postage.  
[?] An advertisement making one square, or a  
column of equal length and breadth, will be inserted  
one month for \$1. One less than a square, 75 cts.

REFUGE OF OPPRESSION.  
[From the Philadelphia Commercial Intelligence  
of July 26.]

THE DISORGANIZERS IN MOTION.  
It seems that the fanatics, who call our  
Society a negro, who denounce Washington  
as a robber, who seek to violate nature by in-  
termarriage between the whites and the blacks,  
and who paid to dissolve the Union, excite in  
the hearts of a scrupulous war, these mad-  
men, unrebuked by recent events, are openly  
proposing their incendiary views upon the  
community. The following notice has been  
generally circulated:  
[Here follows the notice of an Anti-Slavery meet-  
ing.]

We hope this meeting, which takes place  
to-night, may be attended by violence; but  
we really cannot but consider it a reckless de-  
fiance of public opinion. We advise those  
who are anxious to preserve the public peace  
to stay away. These meetings cannot come  
to any good. We sincerely believe that  
the recent demonstrations of public feeling  
in New-York, and other northern cities, re-  
specting the riots and interests of our  
southern neighbors, have done much to bind  
the hearts of the country together (!!) and  
the parties of the south seem to strengthen  
themselves in their evil designs, and to make it  
in vain to speak of peace and union on the  
other side of Mason's and Dixon's line. It is an ill  
wind which blows nobody good.

[From the meeting of the Philadelphia Anti-Slavery  
Society—Ed. Lib.]

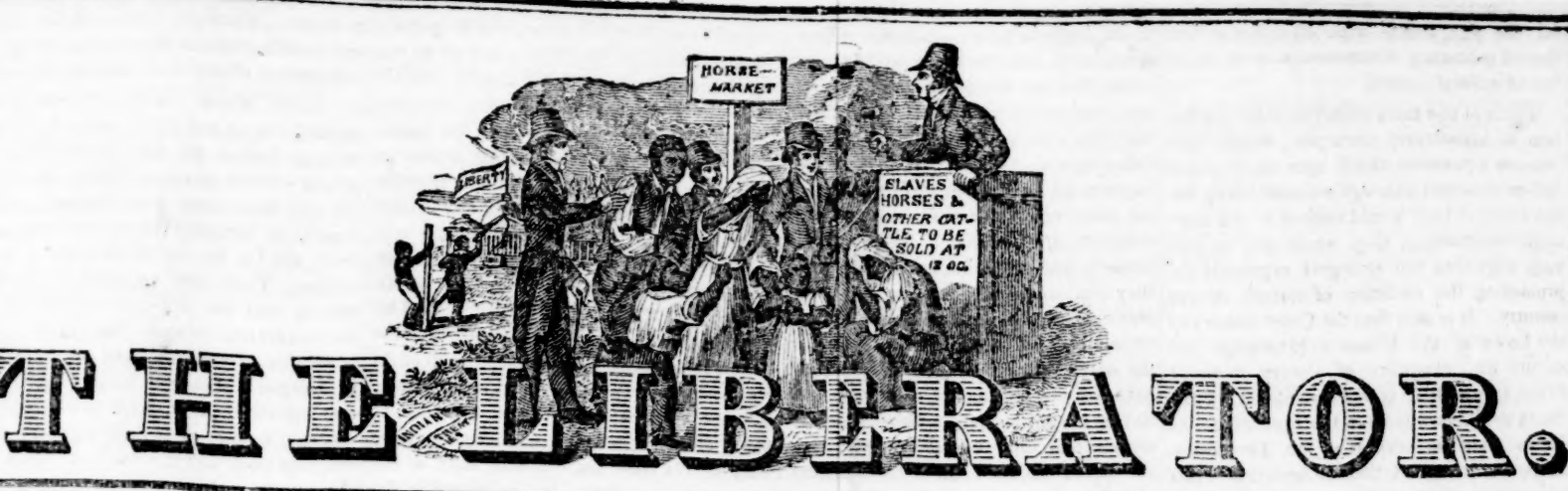
The Abolitionists.—The late riots in the  
city of New-York have taught these gentle-  
men a useful lesson. It is natural that those  
who are free should desire that others should  
enjoy the same freedom. But then they  
should keep their wishes and desires within  
proper limits, and not violate the sense of  
the community by their fanatical schemes.  
"Nature and nature's God" has drawn a deep  
mark of distinction between the white and  
the black man, and all attempts to amalga-  
mate, or make them as one, are idle and useless,  
and the same parts of our nation, one should  
be deemed to be the slave of the other,  
would not excite any surprise, since on ex-  
amination, in the language of an excellent  
author, "every page of history demon-  
strates the great multitude of slaves, which  
has occasioned a melancholy reflection  
that the world when best peopled, was not  
a land of free men, but of slaves." "In every  
country," says Hallam, "until com-  
paratively recently, personal servitude ap-  
peared to have been the lot of all humanity." It is  
a sad fact, and in our country, it is a  
sad fact, that the blacks are still held as slaves,  
and the humane and kind-hearted philanthropist  
cannot but regret that the founder of Chris-  
tianity, orders these in the most abusive  
terms to "obey their masters."—American  
Monitor.

[From the Salem Register.]

FACTS IN SLAVERY.  
We are much inclined to view every  
thing through the exaggerating medium  
of the imagination, that it is really hard  
to get away from bias, and contem-  
plate facts as they do actually exist. Through-  
out the country, the people of the  
Northern States are accustomed to contem-  
plate slavery; for although there are many  
who have lived in slave States, and who  
have seen the condition of the black population,  
and there is in the minds of many a dis-  
tinct picture of their condition, yet, espe-  
cially considering the counter descriptions which  
have been so freely given. It becomes us,  
therefore, to give a deliberate examination to  
this momentous subject. It will not be de-  
cided by enthusiasts. It cannot be disposed  
of by a fact. The question is for the Union,  
and a species of property which our  
Constitution has guaranteed to those who  
hold it as a right; and it has two sides, not  
merely, as orators would represent. The  
dark side is the one which has generally en-  
gaged the attention of eloquence; but let  
us turn away from this one moment, and see  
the slaves as they are. Then we shall see a  
brighter picture—cheerfulness instead of  
gloom, instead of anguish—and we shall  
find, in the place of whips and groans, the  
song, the dance, the merry greeting of  
friends, and the almost universal voice of  
content and gladness.

The blacks are constitutionally different  
from the whites. A traveller remarks, that  
when the sun goes down, all Africa dances;  
and so do her sons in our southern states,  
and all over the world. Instead of being  
cold and phlegmatic in their tempera-  
ment, they are as free, open and light-heart-  
ed as the morning. Having no cares to dis-  
turb them, they go singing and whistling  
about their work, and when released from it,  
they meet together in social chat, as gay and  
frivolous as the birds of their native groves,  
and in the protection of their masters,  
and the society of their companions.  
Some persons inform us that no favors, no  
privileges, are allowed the slaves. Let us  
see.

There is a plantation in Nottingham Co., Vir-  
ginia, called "Mountain Hall," from its ele-  
vated and romantic situation, on which are  
now living upwards of 200 slaves. The owner  
of these is a gentleman of high political,  
literary and religious standing, and formerly  
a Senator in Congress. On approaching the  
plantation, you see its long range of poplars  
rise up to the distance of cedars before the  
eye, and on both sides and all around you, what seems  
to be a little settlement, composed of neat one  
story houses, and apparently inhabited by  
industrious tenants. Here live the majority  
of the slaves. They have other houses,  
scattered here and there over the extensive  
grounds, but here is the principal settlement.  
The women spin and weave at home, while  
the men are in the field; and, pass those  
days when you please, a troop of noisy  
children come running about your horse's



# THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 36.  
BOSTON, MASSACHUSETTS.] [SATURDAY, SEPTEMBER 6, 1834.

more than was ever contributed in this place  
at one time for the Colonization Society.  
Mr. Ebenezer Dole, a veteran in the aboli-  
tion cause, has been induced to make the  
sum up to \$100, as an expression of his sym-  
pathy with you in your recent sufferings.  
The cause is God's, and it will prevail.  
The wicked may rage, but truth and principle  
will triumph. In this region there is a  
steady advance in the cause. There has not  
been, and probably will not be a single cent  
contributed for the Colonization Society the  
present season in this county. May there  
never be another cent contributed for that  
object.

It is our prayer that God may keep you by  
his power, and sustain you by his grace, amid  
all the dangers and difficulties with which  
you are surrounded.  
With Christian affection, yours truly,  
GEO. SHEPARD,  
Sec. of Hallowell A. S. S.

The editor of the Advocate has volunteered  
to denounce the venerable Doctor Cox  
and Arthur Tappan, as 'fool hardy, frantic,  
indiscreet, rash, and misguided men.' We  
should be very much obliged indeed, very  
much, if he would give us, from their writ-  
ings, speeches, or sermons, the grounds upon  
which he makes the assertion. We want to  
know if he is correct. We have been in the  
habit of thinking that they were great  
and good men, of surpassing talents and un-  
rivalled benevolence. We have seen nothing  
as yet, to vary our opinion, and would  
therefore thank the Advocate, if he has in  
his possession, any thing from them or their  
friends, which justifies his abusive qualifica-  
tions of the public.—Cortland Republican, July  
22, 1834.

## NEW-ENGLAND ANTI-SLAVERY CONVENTION.

[?] The Committee appointed to prepare an Ad-  
dress to the People of the United States on the sub-  
ject of Slavery, beg leave to submit the following:

ADDRESS TO THE PEOPLE  
OF THE UNITED STATES.  
MANKIND TO SOCIETY, to the great union of  
free and intelligent beings on whose sym-  
pathy, respect and protection they depend;  
with all the confidence inspired by the de-  
fiance of a cause which requires for its com-  
plete success, nothing but an impartial hear-  
ing; with all the fervent hope, all the fear-  
ful solicitude for the destinies of mankind,  
wrapt up in the fate of this country, we, the  
humble and devoted advocates of the op-  
pressed, address you, our fellow-citizens, in  
behalf of more than two millions of men,  
our countrymen, whom we, the people of  
these United States, have doomed to ab-  
solute and perpetual bondage.

What is the burden of our address,—the  
object of our petition? Is it to provoke or  
offend—is it to wrong, or to desire to wrong  
our neighbor—is it to slander—is it to set  
ourselves up above others, as if we were  
better than they—is it to disturb the peace,  
or to loosen or to dissolve the Union—is it  
to promote divisions and to stimulate our dif-  
ferent classes to discord—the North against  
the South—the East against the West—the  
enslaved American against the free Ameri-  
can—or the colored man against the white?  
No—it is none of these.

## SLAVERY.

A MONSTER!  
A fellow by the name of HARNEY, a  
few days since, MURDERED A Negro man,  
by whipping him to death, in St. Louis!  
It has been stated by gentlemen who were  
on the coroner's inquest, that from circum-  
stantial evidence, and the testimony of indi-  
viduals to Harney's own confessions to them,  
that this horrible act was committed under  
circumstances of peculiar barbarity—and for  
successive days, and that the corpse of the  
poor creature exhibited a most shocking  
sight.

It is said the monster died from the city,  
and that the citizens are peculiarly excited,  
having formed the resolution to take him  
into the bushes and leave him in precisely  
the same fix as he left the woman, and that  
measures are in a train to offer a heavy re-  
ward for him.  
Harney is represented as an officer con-  
nected with the army, and has fled to Wash-  
ington city. It is hoped and believed there  
is virtue and firmness enough in the army to  
declare non-intercourse with SUCH A  
MURDERER.

[?] We give the above article just as we  
find it in the Cincinnati Journal. There are  
two things in it which most interest every  
human reader:

1.—The moral impotency of laws where  
citizens are obliged to take correction of  
abuses into their own hands.  
2.—What a reflection on this boasted re-  
public of ours, that such a MONSTER as Har-  
ney should flee to WASHINGTON as a  
city of refuge!—Brooklyn Daily Ad.

[From the Emancipator.]

HALLOWELL, June 21, 1834.

Mr. Lewis Tappan—I write to you, be-  
cause I do not at this moment recollect who  
is the treasurer of the A. A. S. Society. You  
will oblige me by handing the enclosed sum-  
over to the treasurer. We had an anti-sla-  
very address on the 4th; I delivered it my-  
self. The audience was small, but we ob-  
tained in our contribution \$80, nearly \$60

TisSon of God says, 'Be not ye called  
masters; for one is your master; one is your  
Father and all ye are brethren.' This uni-  
versalbrotherhood, established by the God  
of nature, the Father of spirits, has it in-  
duced thwhite man, the professed Christian,  
to seep his colored fellow-man, a child of  
God, to be respected and loved by him as  
he respects and loves himself? Look at the  
historical negro slavery. All its authentic  
record all its unpublished volumes may be  
summed up in one sentence. The white man,  
the professed Christian, has treated his  
brother, the colored man, first, as a beast of  
prey, and then as a beast of burden and of  
dranght.

TheSon of man farther says, 'Whatsoever  
ye would that men should do to you, do ye  
even so to them. And, with what judgment  
ye judge, ye shall be judged; and with what  
measure ye met, it shall be measured to you  
again. To do unto others as we would have  
them to do unto us—if this be the great law  
of justice by which we shall be judged—what  
must we think, we do not say of the men, for  
we would not interfere between them and  
their own consciences—but what must we  
think of the laws of our slaveholding states  
and territories, which the white inhabitants  
have made, and which the whole country  
has sanctioned? The law secures to the  
white man, the poorest as well as the rich-  
est, whatever property he inherits, or gains  
by his own industry, or by exchange with  
others. The earnings of the slave, the fruits  
of his life-wasting industry, are not his  
own; he inherits nothing but slavery; he be-  
queaths nothing but slavery; he himself  
is the product of slave-breeding industry, a  
marketable and hereditary commodity. Is  
this doing unto others as we would have  
them to do unto us? The ties of domestic  
affection, the covenant of nature which binds  
to each other husband and wife, parent and  
child of mankind, as the highest incentives  
to individual industry, the richest source of  
social enjoyment, the main support of order,  
mutual good will, and improvement in so-  
ciety. The voice of nature and of reason has  
sanctioned the privacy of domestic life, and  
has placed the law of the land like a cherub  
with a flaming sword before the garden of  
life. But the law of the land which declares  
the house of the white man his 'castle,' and  
guards it against the threats of intruders by  
imprisonment and death—the same law, like  
a faithless sentinel, admits to the unguarded  
dwelling of the colored man, every selfish  
and brutal passion, if it bears the color of  
legalized oppression; it licenses the profana-  
tion of all that is sacred and dear to the  
wretched victim of avarice and prejudice.  
Though conjugal fidelity, parental and filial  
affection and brotherly love be all placed in  
one scale, yet the market price in the other,  
seldom, if ever, fails to kick the beam. Is  
this doing unto others as we would have  
them to do unto us? All civil and political power  
is in the hands of the white man,—the colored  
man has none. He is compelled to live un-  
der rulers in whose election he has no voice  
—under laws in whose enactment he is per-  
mitted to take no part—and under the im-  
mortal verdict and judgment of courts which are con-  
stituted wholly by others, and where he is  
not allowed to defend himself by his own  
oath, or that of those of his own color. Is  
this doing unto others as we would have  
them to do unto us?

The foundation of all rights, the right of  
personal independence and self-ownership,  
by which every human being is invested with  
the free use and disposal of his own body  
and his own soul, is denied to the slave. Re-  
sistance against violence, the natural right  
of self-defence, the right of the husband,  
and the father to protect the virtue of his  
wife and child—if it be exercised by the col-  
ored man against the white, is deemed wor-  
thy of death. The right and duty of every  
human being to improve his mind, for which  
schools and associations for the advance-  
ment and diffusion of knowledge are estab-  
lished throughout our land, the cultivation of  
the intellectual nature of man, is secured  
only to the free man. The simple art of  
reading, which enables every one to appro-  
priate to himself what other men have done  
for the elevation and happiness of mankind,  
is withheld from the slave. The law in some  
parts of our country threatens death, even  
to the masterhimself, who should persist in  
teaching his slave to read. The safety of  
the slave State is thought to require this pro-  
hibition; the knowledge of the alphabet  
might enable the slave to find out from the  
Declaration of American Independence, and  
from the word of God, that, by Divine right,  
every man is a freeman. If, indeed, the  
master should give his consent, which he  
may refuse or retract at any time, that Chris-  
tianity should be taught to the slave, it is only  
such Christianity, rather such a religion, as  
is consistent with slavery. Is this doing un-

to others as we would have them to do unto  
us? The only case of importance in which  
the law acknowledges a crime committed  
against a slave as a crime, and threatens  
punishment to the offender, the case of mur-  
der, affords but feeble protection to the life  
of the slave. The law enables the master  
to free himself from punishment by shewing  
that the slave came to his death in conse-  
quence of moderate chastigation. Nay, the  
law secures impunity to the offender in al-  
most every case of offence committed by a  
white against a colored man, by rejecting  
black testimony against white crime.  
If doing unto others as we would be done  
by, is indeed the eternal standard of natural  
justice between man and man, what right  
have we, the freemen of this country, to our  
property, our families, our political privileges,  
to the possession of our own bodies and  
souls, while we persevere in denying the  
same privileges and blessings to our colored  
fellow-men? In strict justice, he who strips  
his unoffending fellow-man of his natural  
and civil rights, forfeits his own.  
Enough has been said on the simple truth  
that slavery is in itself unjust, that it is a  
crime against human nature, a moral impos-  
sibility. That the effects of slavery are no  
better than the cause, would be readily be-  
lieved on supposition, even if experience  
and history did not supersede all speculation  
on this subject.

The evil consequences of slavery have  
been most deeply felt and forcibly set forth  
by slaveholders themselves. Its influence  
on the various branches of industry, particu-  
larly on agriculture and manufactures, is  
plainly delineated on the face of our country.  
The condition of our slaveholding states  
compared with that of the free, the contrast  
between the two great states on the banks  
of the Ohio, and between the western and  
eastern portion of Virginia—are facts too  
free and slave labor.

And what are the natural effects of sla-  
very on the mind and disposition of the mas-  
ter and the slave? A restless dissatisfaction,  
or a brutal contentment with his lot, aversion  
to all labor, because he labors not from the  
hope of a just reward, but from the dread  
of punishment at the hand of arbitrary power,  
addictedness to low and sensual enjoyments  
because others are withheld, these are some  
of the natural effects of slavery on the slave.  
On the other hand, constant fear of insurrec-  
tion, disdain of useful labor as associated  
with the condition of slavery, love of power  
nourished in the master from infancy, with  
freedom to gratify all his passions and whims  
in relation to his unprotected slaves—is it  
probable that these circumstances should be  
favorable to the growth of private virtue, or  
of true republicanism? For, true republic-  
anism does not consist in maintaining equal-  
ity of rights among oppressors, but in honor-  
ing all men as equals in all their natural and  
inalienable rights.

When we say that freedom has a salutary,  
and slavery a hurtful influence on the mind  
and disposition both of the master and the  
slave, we mean that this is the natural result  
of that unnatural relation. Among the innum-  
erable cases which have been brought for-  
ward in confirmation of this truth, there are  
undoubtedly some which have been exagger-  
ated, if not invented, by those who have pub-  
lished them. But if we confine ourselves  
only to the official and authentic accounts of  
slavery, and its off-spring the foreign and do-  
mestic slave trade, there is enough to rouse  
every dormant feeling of humanity, and in-  
spire the most timid and indifferent to active  
and enterprising benevolence. It is true  
there are virtues, such as frankness and gen-  
erosity, which are found among slaveholders  
as well as among consistent freemen; and  
we rejoice to acknowledge them in our south-  
ern brethren, without entering into an invidi-  
ous inquiry concerning the comparative  
difficulty of practising the virtue of generos-  
ity in different portions of our country. It  
is upon the belief in the existence of those  
generous sentiments, that the friends of aboli-  
tion rest much of their confident hope that  
the slaveholders of the South will take this  
great work into their own hands, and force  
an acknowledgment of their magnanimous  
love of liberty not only from their rivals at  
the North, but from the forsaken slave. On  
the other hand, we rejoice that there are  
many instances to prove that the state of  
degradation imposed upon the slave has not  
obliterated every feature of the divine image.  
That the spirit of man, however darkened,  
is not extinct in the slave, is evident from the  
occasional wild eruptions of the smothered  
fire of indignation and resentment, as well  
as from the striking instances of that fidelity,  
which is the moral support of an immortal  
power, and which has often saved the unsus-  
pecting master from the fury of the revolting  
slave. The same truth is confirmed by nu-  
merous instances of voluntary death prefer-  
red to a life of bondage, and by the still more

cheering and elevating example of those who  
after having worked out their own freedom,  
have not ceased to toil and to starve until  
they have redeemed their friends from servi-  
tude.  
Whether the slaves are treated well or ill,  
whether they are contented or not, these are  
circumstances which do not affect the duty  
of emancipation. The very existence of  
laws against runaway slaves would be suffi-  
cient to prove that many of them, surely, are  
not contented. We have no right to assert  
that the slave is happy, in a condition the  
least particle of which, if it were imposed  
upon us, would be resisted unto blood, until  
we have offered to him freedom. We mean  
freedom in good faith; not the pitiful and  
precious allowance of human rights that is  
settled upon the unenslaved man of color in  
most parts of our country; but liberty such  
as we have it, other than which we ought to  
be ashamed to offer. The state of ignorance  
in which we have placed him may indeed  
render it inexpedient to call the slave to an  
immediate and unlimited exercise of every  
privilege. Yet we certainly are not justified  
in asserting that the slave is content with his  
present lot, until we have offered to him the  
immediate enjoyment of all those rights for  
the possession of which he is now qualified,  
together with the means to fit himself as  
soon as possible, for the exercise of every  
privilege enjoyed by the white freeman.

But suppose it true what has been as-  
serted, that the vast majority are contented  
and happy—this contentment and happiness  
should be considered not as the best, but as  
the very worst and most deplorable effect  
of slavery. If human beings, stripped of all  
the rights and attributes of humanity, are  
contented and happy, it is a proof that the  
hierarchy of nature which has placed man,  
the moral agent, at the head of all living  
creatures, is broken, that the animal has sur-  
vived his spiritual nature. If it be true then,  
that the slave is fallen so low as to rest sat-  
isfied with his own degradation, and forget  
that he is a man, then slavery has indeed  
done its worst on him, and it becomes our  
most sacred duty to break the spell that has  
converted human beings into brutes.

Many objections to the immediate aboli-  
tion of slavery have been brought forward,  
which, like the one already mentioned, the  
alleged contentment of the slaves, only re-  
quire a fair and thorough examination, to be  
defeated or converted into auxiliary argu-  
ments for emancipation. It has been said,  
the slaves are not prepared for liberty. But  
it is clear that the first step toward civilizing  
and christianizing the negro is to acknowl-  
edge that he is a man, whose confidence we  
have to gain by confessing that we have  
wronged him, and endeavoring to repair the  
injury by abandoning forever the inhuman  
principle that man can hold property in man.  
It has been said that the slaves, if suddenly  
set free, would be unable to support them-  
selves, and that the standing army and the militia, the whole  
power of this country which has hitherto  
secured the unrighteous authority of the  
master over the slave, should not be able to  
uphold the rightful dominion of the law over  
the freeman. It seems stranger still to sup-  
pose that by an unaccountable perversion of  
the most natural feelings, the colored man  
who has no cause for hatred and desire of  
revenge against the white man, except the  
fact that he holds him in slavery, should hate,  
and desire to revenge himself upon him, for  
restoring him to liberty. Whatever strange  
kind of speculation may lead men to expect  
that love should beget hatred, this surely is  
not the logic of the human heart.

The history of the past as well as the expe-  
rience of our days, does not record one instance  
in which the immediate abolition of slavery  
has stirred up the freed man to violence, out-  
rage, and war. Within the remembrance of  
this generation, slavery has been abolished in  
St. Domingo, in the republics of South Amer-  
ica, and recently throughout the vast empire  
of Great Britain. Different modes and forms  
of emancipation have been tried. In some  
cases the enjoyment of perfect liberty on the  
part of the slaves has been preceded by an  
apprenticeship, in others full liberty has been  
granted at once; in some instances portions  
of land have been allotted to the negroes; in  
others they have been left without any means  
of support but their personal liberty; in others  
a part of the produce, or certain days in the  
week, have been secured to the free laborers  
remaining on the plantations. In all these  
instances, in which a whole state has abol-  
ished slavery, and in many others in which  
the comparative value of free and of slave la-  
bor has been tried on a smaller scale, the  
safety and superior advantages of immediate  
abolition have been fully established. Great  
light has been shed on this subject by the  
Report of the Committee appointed by the  
House of Commons, on the extinction of  
Slavery in Great Britain. The confident an-  
ticipations of many of the witnesses who  
were examined by the Committee as to the  
safety and desirableness of that great na-  
tional measure, for both masters and slaves,  
have already been verified so far as the short  
time that has elapsed since the actual en-  
franchisement of the British West Indies has  
enabled us to judge of the results of this  
great measure. Already several islands have  
petitioned the government and have obtained  
permission to substitute full and immediate  
abolition, for the system of apprenticeship,  
which had been devised as an intermediate  
step from servitude to freedom, because it  
soon became evident that the full advantages  
of a free labor system cannot be realized by  
any scheme of demi-servitude.

A thorough investigation of the much dis-  
figured history of St. Domingo, which has  
been so often held out as a fearful warning  
against all attempts at immediate abolition,  
bears the most decided testimony to the  
safety of this philanthropic measure. In-  
deed, the history of Hayti speaks more strong-  
ly in favor of this cause, than the most

to others as we would have them to do unto  
us? The only case of importance in which  
the law acknowledges a crime committed  
against a slave as a crime, and threatens  
punishment to the offender, the case of mur-  
der, affords but feeble protection to the life  
of the slave. The law enables the master  
to free himself from punishment by shewing  
that the slave came to his death in conse-  
quence of moderate chastigation. Nay, the  
law secures impunity to the offender in al-  
most every case of offence committed by a  
white against a colored man, by rejecting  
black testimony against white crime.  
If doing unto others as we would be done  
by, is indeed the eternal standard of natural  
justice between man and man, what right  
have we, the freemen of this country, to our  
property, our families, our political privileges,  
to the possession of our own bodies and  
souls, while we persevere in denying the  
same privileges and blessings to our colored  
fellow-men? In strict justice, he who strips  
his unoffending fellow-man of his natural  
and civil rights, forfeits his own.  
Enough has been said on the simple truth  
that slavery is in itself unjust, that it is a  
crime against human nature, a moral impos-  
sibility. That the effects of slavery are no  
better than the cause, would be readily be-  
lieved on supposition, even if experience  
and history did not supersede all speculation  
on this subject.

The evil consequences of slavery have  
been most deeply felt and forcibly set forth  
by slaveholders themselves. Its influence  
on the various branches of industry, particu-  
larly on agriculture and manufactures, is  
plainly delineated on the face of our country.  
The condition of our slaveholding states  
compared with that of the free, the contrast  
between the two great states on the banks  
of the Ohio, and between the western and  
eastern portion of Virginia—are facts too  
free and slave labor.

And what are the natural effects of sla-  
very on the mind and disposition of the mas-  
ter and the slave? A restless dissatisfaction,  
or a brutal contentment with his lot, aversion  
to all labor, because he labors not from the  
hope of a just reward, but from the dread  
of punishment at the hand of arbitrary power,  
addictedness to low and sensual enjoyments  
because others are withheld, these are some  
of the natural effects of slavery on the slave.  
On the other hand, constant fear of insurrec-  
tion, disdain of useful labor as associated  
with the condition of slavery, love of power  
nourished in the master from infancy, with  
freedom to gratify all his passions and whims  
in relation to his unprotected slaves—is it  
probable that these circumstances should be  
favorable to the growth of private virtue, or  
of true republicanism? For, true republic-  
anism does not consist in maintaining equal-  
ity of rights among oppressors, but in honor-  
ing all men as equals in all their natural and  
inalienable rights.

When we say that freedom has a salutary,  
and slavery a hurtful influence on the mind  
and disposition both of the master and the  
slave, we mean that this is the natural result  
of that unnatural relation. Among the innum-  
erable cases which have been brought for-  
ward in confirmation of this truth, there are  
undoubtedly some which have been exagger-  
ated, if not invented, by those who have pub-  
lished them. But if we confine ourselves  
only to the official and authentic accounts of  
slavery, and its off-spring the foreign and do-  
mestic slave trade, there is enough to rouse  
every dormant feeling of humanity, and in-  
spire the most timid and indifferent to active  
and enterprising benevolence. It is true  
there are virtues, such as frankness and gen-  
erosity, which are found among slaveholders  
as well as among consistent freemen; and  
we rejoice to acknowledge them in our south-  
ern brethren, without entering into an invidi-  
ous inquiry concerning the comparative  
difficulty of practising the virtue of generos-  
ity in different portions of our country. It  
is upon the belief in the existence of those  
generous sentiments, that the friends of aboli-  
tion rest much of their confident hope that  
the slaveholders of the South will take this  
great work into their own hands, and force  
an acknowledgment of their magnanimous  
love of liberty not only from their rivals at  
the North, but from the forsaken slave. On  
the other hand, we rejoice that there are  
many instances to prove that the state of  
degradation imposed upon the slave has not  
obliterated every feature of the divine image.  
That the spirit of man, however darkened,  
is not extinct in the slave, is evident from the  
occasional wild eruptions of the smothered  
fire of indignation and resentment, as well  
as from the striking instances of that fidelity,  
which is the moral support of an immortal  
power, and which has often saved the unsus-  
pecting master from the fury of the revolting  
slave. The same truth is confirmed by nu-  
merous instances of voluntary death prefer-  
red to a life of bondage, and by the still more

cheering and elevating example of those who  
after having worked out their own freedom,  
have not ceased to toil and to starve until  
they have redeemed their friends from servi-  
tude.  
Whether the slaves are treated well or ill,  
whether they are contented or not, these are  
circumstances which do not affect the duty  
of emancipation. The very existence of  
laws against runaway slaves would be suffi-  
cient to prove that many of them, surely, are  
not contented. We have no right to assert  
that the slave is happy, in a condition the  
least particle of which, if it were imposed  
upon us, would be resisted unto blood, until  
we have offered to him freedom. We mean  
freedom in good faith; not the pitiful and  
precious allowance of human rights that is  
settled upon the unenslaved man of color in  
most parts of our country; but liberty such  
as we have it, other than which we ought to  
be ashamed to offer. The state of ignorance  
in which we have placed him may indeed  
render it inexpedient to call the slave to an  
immediate and unlimited exercise of every  
privilege. Yet we certainly are not justified  
in asserting that the slave is content with his  
present lot, until we have offered to him the  
immediate enjoyment of all those rights for  
the possession of which he is now qualified,  
together with the means to fit himself as  
soon as possible, for the exercise of every  
privilege enjoyed by the white freeman.

But suppose it true what has been as-  
serted, that the vast majority are contented  
and happy—this contentment and happiness  
should be considered not as the best, but as  
the very worst and most deplorable effect  
of slavery. If human beings, stripped of all  
the rights and attributes of humanity, are  
contented and happy, it is a proof that the  
hierarchy of nature which has placed man,  
the moral agent, at the head of all living  
creatures, is broken, that the animal has sur-  
vived his spiritual nature. If it be true then,  
that the slave is fallen so low as to rest sat-  
isfied with his own degradation, and forget  
that he is a man, then slavery has indeed  
done its worst on him, and it becomes our  
most sacred duty to break the spell that has  
converted human beings into brutes.











## LITERARY.

[From the New-Hampshire Observer.]

## A VOICE.

BY J. H. LE ROY.

Written August 1st, 1854.

A voice! but not such as goes up  
From the hearts of the sorely-trying;  
A cry! but not that which was heard,  
When the first-born of Egypt died.

A sound! not of battle and blood,  
Where is uttered the warrior's cry;  
A noise! not of tumult and flight,  
Where the dead and the dying lie.

A note! not of wailing and woe,  
When the widow and orphan weep;  
Not such as the strong man in fear  
Sendeth up from the startled deep.

A voice! from the isles of the sea,  
Where the captive hath trembled long;  
A voice! such as freedom may give  
From a bosom of burdened song.

There is jubilee heard in a land  
Where was jubilee never yet;  
And the young and the aged exult  
Where Hope seemed forever set.

There is shout over hill and plain,  
There are songs mid the orange trees,  
And the forest and roaring flood  
Give them back to the morning breeze.

The man whose deep sorrows are traced  
In the lines on his cheek and brow,  
Feels the lethargy pass away,  
That had fettered his soul till now.

And she who had looked on the face  
Of her child with a maddened eye,  
Now clasps it with joy to the breast,  
Where she knows it may freely lie.

The fields o'er which the dull star  
Long hath roamed with a listless air,  
Put on gems like enchanted ground,  
And the freeman sees beauty there.

The world, which has been like a dark  
And most terrible prison house,  
Light breaks through its portals of cloud,  
And the heart's palsied current flows.

And life, which hath been but a race  
Where a grave was the only prize,  
Unfolds its realities now,  
And its meeds for the nobly wise.

Music! it is over the wave,  
Whence the curse of the slave hath rung;  
And shall sit in apathy, while  
The anthem of freedom is sung!

A hymn! for the oppressed made free,  
For the ransomed of Africa's sons,  
For the burden that falleth now,  
From the injured and guiltless ones.

A prayer! that the spirit's bonds  
May be burst with the holy's chains,  
That Truth may keep sacred the soul,  
While the form bears no slavish stains.

Concord, N. H.

\*On this day the British Emancipation Bill goes into effect in the West India Islands.

## AUGUST.

BY WILLIAM CULLEN BRYANT.

The quiet August noon is come;  
A slumberous silence fills the sky,  
The fields are still, the woods are dumb,  
In glassy sleep the waters lie.

And mark you soft white clouds, that rest  
Above our vale, a motionless throng;  
The cattle on the mountain's breast  
Enjoy the grateful shadow long.

Oh, how unlike those merry hours  
In sunny June, when earth laughs out,  
When the fresh winds make love to flowers,  
And woodlands sing and waters shout!

When in the grass sweet waters talk,  
And strains of thy music swell  
From every moss-cup of the rock,  
From every nameless blossom's bell!

But now, a joy too deep for sound,  
A peace no other season knows,  
Hushes the heavens, and wraps the ground—  
The blessings of supreme repose.

Away! I will not be, to-day,  
The only slave of toil and care;  
Away from desk and dust, away!  
I'll be as idle as the air.

Beneath the open sky abroad,  
Among the plants and breathing things,  
The sunless, peaceful works of God,  
I'll share the calm the seasons bring.

Come then, in whose soft eyes I see  
The gentle meaning of the heart,  
One day amid the woods with thee,  
From men and all their cares apart.

And where, upon the meadow's breast,  
The shadow of the thickets lies,  
The blue wild flowers then gathered,  
Shall glow yet deeper near thine eyes.

Come—when and mid the calm profound,  
I turn, those gentle eyes to seek,  
They, like the lovely landscape round,  
Of innocence and peace shall speak.

Rest here, beneath the 'unmoving shade,  
And on the silent valleys gaze,  
Winding and widening till they fade  
In yon soft'ring of summer haze.

The village trees their summits rear,  
Still as its spire; and yonder flock,  
At rest in those calm fields, appear  
As chiselled from the lifeless rock.

One tranquil mount the scene o'erlooks,  
Where the hushed winds their sabbath keep,  
While a near inn, from trees and brooks,  
Come faintly like the breath of sleep.

Well might the gazel deem, that when,  
Worn with the struggle and the strife,  
And heart-sick at the sons of men,  
The good forsake the scenes of life—

Like the deep quiet, that awhile  
Lingers the lovely landscape o'er,  
Shall be the peace, whose holy smile  
Welcomes them to a happier shore.

## STANZAS.

Why should I blush that fortune's frown  
Dooms me life's humble path to tread;  
To live unheeded and unknown;  
To sink forgotten to the dead?

'T is not the good, the wise, the brave,  
That surest shine or brightest rise,  
The feather sports upon the wave,  
The pearl in ocean's cavern lies.

Each lesser star that studs the sphere,  
Sparkles with undiminished light;  
Dark and eclipsed alone appear  
The Lord of Day, the Queen of Night.

## PATIENCE.

And not a virtue in the bosom lives,  
That gives such ready pay as patience gives;  
That pure submission to the ruling mind,  
Fixed, but not forced; obedient, but not blind;

The will of heaven to make her own she tries,  
Or makes her own to heaven a sacrifice.

## MISCELLANEOUS.

## FEMALE EDUCATION.

The Newark 'Sentinel of Freedom,' has the following pertinent remarks on the importance of educating daughters.

'No community, certainly no large business community, can hope long to prosper, without good schools, and especially well appointed and well conducted female schools. We say well appointed, because female education is often so much worse than none, that it is better to leave the mind to its natural and unimpaired suggestions, than to lead it into false pursuits; and contract its views by turning them upon the lowest and most unworthy objects. We seem, indeed, by the manner in which we sometimes suffer the youth of that sex to be trained, to consider women agreeably to the opinion of certain Mahomedan doctors, and treat them as if they had no souls!

Bred only and completed to the taste of lustful appetite.

The neglect of cultivating the female mind appears more ruinous, when it is considered how much the interest of society is concerned in the rectitude of their understandings. That season of every man's life, which is most susceptible to the strongest impressions, is necessarily under female direction; as there are few instances, perhaps, in which there is not one of the secret springs, which regulates the most important movements of private or public transactions. What Cato observed of his countrymen, is, in one respect, true of every nation under the sun: 'The Romans,' said he, 'govern the world, but it is the women that govern the Romans.' For good or for ill, they govern the world. If this be true—as true beyond all peradventure it is—if female influence be so extensive, nothing certainly can be of more importance than to give a proper tendency by the assistance of a well directed education. An education that shall inculcate modesty—the prerequisite to all proper instruction, and the loveliest grace in human character; that shall teach habits of observation, reflection, cheerfulness and delicacy—an education that can open and enlarge the mind, and fill it with just and rational notions. It is fit, and necessary to this end, that there should be schools specially endowed for female instruction. For though there be no sex in mind, there is in manner; and in this the modes of education essentially differ. Nature has provided opposite spheres for the two sexes, and neither can pass over the limits of the other, without equally deviating from the beauty and decorum of their respective characters. Helen in armor, would be as extravagant as Achilles in petticoats.'

The Faithless Husband.—There is no suffering more acute than that felt by an affectionate and sensitive mind, mourning over the violation of nuptial vows. This suffering is not confined to the unhappy woman, in the dwelling of poverty, who, at the midnight hour, trembles, as she hears the approaching footsteps of her drunken husband. You may go in many an elegantly furnished abode, and find the broken-hearted wife and mother, surrounded by every external comfort, and yet in solitude, and silence, and tears. There is nothing that will compensate for the neglect of those we love. 'I have seen,' says a quaint writer, 'the accomplished wife, after twenty months had wandered since she changed her name, sitting lone and solitary as the sparrow on the house-top. Perhaps her health was now so delicate that the nourishing care of her partner was almost necessary to her existence; but he had gone away to some political, literary, or perhaps to some dissipated club. Perhaps he returns at midnight, breathing the fumes of wine, and steaming with the smoke of segars.'

You call him a brute who breaks his wife's heart; so he also is a brute who breaks her heart; and how many an unhappy wife sits friendless and alone, during all the hours of the evening, and even of the night, when her faithless husband is seeking his pleasures in other society. How painful must be her reflections on thus finding her fondest anticipations disappointed, and the friends, at which she hoped to be blessed with sympathy and society, deserted and desolate. That man deserves not the generous affections of a wife, who will not invite her love by the respect and honor of personal attention. It is not a few gaudy trinkets and occasional freaks of fondness that can give your wife a happy heart, and make her home a happy one. There must be real, substantial kindness, the unequivocal evidences of love for the society and joys of home.

It is not unfrequently that a wife mourns over the alienated affections of her husband, when she has made no effort to strengthen and increase his attachment. She thinks, because he once loved her, he ought always to love her, and she neglects those attentions which first enchained his heart. Many a wife is thus the cause of her own neglect and sorrow. That woman deserves not a husband's generous love, who will not greet him with smiles as he returns from the labors of the day; who will not try to chain him to his home by the sweet enchantment of a cheerful room and a cheerful heart. There is not a man in a thousand so unfeeling as to withstand such an influence, and break away from such a home.

A Prediction Verified.—Tradition has preserved a singular anecdote of John Thacher, a son of one of the first settlers in Massachusetts. He was married, in 1661, to Rebecca Winslow, and, being on his way to Yarmouth, with his bride, they stopped for the night at the house of one Col. Gorham, at Barnstable. In the merry conversation with the newly-married couple, an infant was introduced, about three weeks old, and the night of her birth being mentioned to Mr. Thacher, he observed, that it was the very night on which he was married, and, taking the child in his arms, presented it to his bride, saying, 'Here, my dear, is a little lady, born on the same night we were married; I wish you would kiss her, for I intend to have her for my second wife.' 'I will, my dear,' she replied, 'to please you, but I hope it will be long before your intention is fulfilled.' Then, taking the babe, she kissed it heartily, and so gave it into the nurse's hands. This apocryphal prediction was eventually verified. Mr. Thacher's wife died, and the child, arriving at mature age, actually became his second wife in 1684.—*Salem Mercury.*

At Vauxhall, a grand gala was given lately, in which was exhibited a grand pictorial allegory, representing the tombs of Handel and Mozart, overshadowed by an immense weeping willow, formed by 500 variegated lamps.

Gold is worshipped in all climates, without a single hypocrite, and by all classes, without a single hypocrite.

The New-York Custom House. The following description of this edifice, now erecting, is from the Journal of Commerce:

'It is to be 177 feet long, and 89 feet wide, and the form and order of the building to be similar to that of the Parthenon of Athens. It is to stand on a basement story, ascended by nineteen steps from Wall street, and six steps on Pine street. There are to be eight Grecian doric columns at each front, and fifteen columns and ante on each side attached to the walls. There is also to be a second row of six smaller columns back of & parallel with the main front, leaving a space of ten feet between the two rows; and nine feet between the inner row and front wall of the building. Back of the two extreme columns of the inner row there are to be two ante, and six ante attached to the walls of the rear front, leaving a space of eight feet and a half between the columns and the ante. There will thus be twenty-four outside columns, five feet eight inches diameter at the bottom, and thirty-two feet high, including the capital, and eighteen ante on the two sides, of the same height, five feet wide, and three feet nine inches projecting from the walls. The six inner columns of the main front will be four feet eight inches diameter, at bottom, and the ante to correspond. The building is to be two stories high, except the great business hall, part of which is to be vaulted as high as the roof will permit, and its centre finished with a dome sixty-two feet in diameter. This hall will occupy the centre of the building, and will be one hundred and fifteen feet long, leaving a small vestibule at each end to enter from. It is to be seventy-seven feet wide in the centre part, which is a circle seventy feet diameter with the length and breadth of the room extending beyond its circumference to these dimensions; and the four parts so extended beyond the circle are thirty-three and a half feet wide, leaving six rooms and the circular stair cases in the rear, and three vaults for papers at the two ends of each vestibule. The same division of the room is made in the second story. Nearly the same number, shape, and sizes of rooms are had in the basement, as above in the other stories, leaving all of the area of the same shape and size as the great hall immediately about it; with the addition of sixteen fluted doric columns to support the vaulting and the pavement under the dome of the great hall.

[From the New-York Truth.]

## THE PROMENADE.

Mr. Editor.—It is said that the colored people in this community are very insolent, and that this is a good reason why they should not be elevated among the whites. Several persons have lately informed me that they were grossly insulted in Broadway by colored men. Such conduct, in whites or colored men, deserves animadversion. But let us examine the subject a little. A white lady and gentleman are promenading in Broadway in the afternoon; they meet a colored man, well dressed and genteel, to all appearance; the walk is thronged; they are near the curb stone; the man with a dark skin happens to be on the same side with them. He tries to pass without stepping into the gutter, and accidentally touches the white lady's dress sleeve, with his elbow. This is the amount of his crime. This is spoken of by the offended as an insult not to be endured!

Another white person complains that he met a colored man who took the inside of the walk, instead of the outside, and this for the sole purpose of insulting the fair skin. Now, Mr. Editor, I wish to close this communication, by asking two or three questions. Is it necessary for the person wearing the darkest skin to step off the walk into the street when those with lighter complexions meet him? Is it a general, well known rule, that colored men should take the outside of the walk when they come in contact with whites? Who made that rule? Has it been extensively published, that all may know how to conduct themselves in relation to it? H.

Classical Studies.—I think it incontestably true, that for the last fifty years, our classical studies (with much to demand our undivided praise) have been too critical and formal; and that we have sometimes been taught, while straining after an accuracy beyond our reach, to value the husk more than the fruit of ancient learning; and if of late years our younger members have sometimes written prose Greek almost with the purity of Xenophon, or composed iambs in the finished diction of the Attic poets, we may well doubt whether time suffices for such perfection—whether the imagination and the taste might not be more wisely cultivated than by a long sacrifice to what, after all, ends but in verbal imitations. In short, whether such acquisitions, however beautiful in themselves, are not gained at the expense of something better. This at least is true, that he who forgets that language is but the sign and vehicle of thought, and while studying the words, knows little of the sentiment—who learns the measure, the garb, and fashion of ancient song, without looking to its living soul, or feeling its inspiration—is not one jot better than a traveller in a classic land, who sees its crumbling temples, and numbers, with arithmetical precision, their steps and pillars, but thinks not of their beauty, their design, or the living sculptures on their wall, or who counts the stones in the Apian Way instead of gazing on the monuments of the 'eternal city.'—*Sudgeick on the Studies of Cambridge.*

Escape of a Lion. Howes's New-York Mercury was in this town last week. The keeper's familiarity with the Lions and Tigers, when enclosed with them in their cages, is hardly safe business after all. Few men have the nerve deliberately to 'beard the lion in his den,' and rarely, since the days of Samson, do we find one possessing hardihood single-handed to wrestle with him. Week before last, when this Mercury was at Chickopee Factory, one of the Lions escaped from his cage. The pavilion had been erected and every thing was in readiness for the exhibition to commence. At this moment, when the only attendants were present, they were terrified at the sight of one of the lions among them. The bars of his cage had incautiously been left loose, and he had liberated himself. Without a moment's hesitation, the keeper, Mr. Whiting, approached him in a fearless and resolute manner, seized him by the throat, struck him violently with his whip, and literally dragged this ferocious beast of the forest back into his cage! The other keepers looked on with terror and dismay, admiring the fearless and undaunted courage of that man, who dared to wrestle with a Lion!—*Northampton Courier.*

Age of Improvement.—A gentleman of Darien, Gen. Co. has invented a steam plough. It is thought to be a useful invention, and when cross ploughing for seed, will also carry a sowing apparatus and drag, performing the whole at one operation.—*West Star.*

Fancy Balls in England.—The Bath Chronicle contains an account of a Dramatic Fete which took place last Thursday night, at the theatre, at which no less than twelve clergymen were present, viz. Revs. J. Barry, A. Crookshank, A. Dames, F. Gardiner, J. Heavyside, J. W. Jones, Wm. Liddard, S. Wiggitt, Paul, L. Tugwell, C. Taylor, J. Thomas. The entertainment commenced with dramatic performances, after which the curtain rose and displayed the whole length of the stage, laid out as a magnificent saloon, brilliantly illuminated with fancy device lamps and other lights. A range of tables, of immense length, extended under festooned arches along the sides and down the centre of this space, loaded with delicacies of every description, in costly wines, viands, light and solid, confectionary, &c. Dancing then commenced, and continued throughout the night. At three in the morning, tea and coffee were served, after which the dance was resumed, and continued till the morning was far advanced. Many of the company were attired in fancy dresses, of which long lists are given in the said paper. The names of the clergymen who assisted in these festivities are ostentatiously emblazoned in the Bath Chronicle; they cannot, therefore, object to their republication in our journal.—*Record.*

Female Independence.—A young lady named Miss Green, on the 4th of July last, delivered an oration in Augusta, Maine. She concluded her remarks in the following spirited strain:—

'If I shall have been so happy as to gain the approbation of those for whose sake I have so far departed from the strict limit which ancient prejudices have long prescribed to our sex, I shall be amply repaid for all the sneers of willings and foils. [Cheers.] I have only been desirous of winning the approving smile of the noble sex for my sentiments, not for myself, and I say unto you, lords of creation, as you call yourselves, if you doubt my sincerity—I proclaim it here in the face of all Augusta, now assembled around me, and you may believe me or not as you please—that there is no one among you, Tom, Dick or Harry, that I would give a brass thimble to call 'husband' to-morrow!!!'

Prudence and Love.—The papers, we perceive, have united Miss Prudence Crandall, in holy wedlock, to the Rev. Calvin Philo—whose name, being interpreted, signifies to love; and the Rev. gentleman, no doubt, doeth well to love Prudence. Now, whether the newspaper wits have made up this marriage out of whole cloth, or not, we do not think, that in some respects, the said Miss Crandall—or the said Mrs. Philo, as the case may be—has not been altogether treated with justice or charity. She has been persecuted and slandered, because she kindly undertook the education of a few blacks; and, heaven knows, they need it enough. We are no immediate abolitionists, as our readers are very well known; but if the blacks are to be colonized, they will be altogether the better for education. In short, whether they go or stay, the improvement of the mind can do them no harm; but, on the contrary, will tend, as much as it does the whites, to raise them in the scale of virtue and respectability.—*N. Y. Transcript.*

Miss Gould.—Blackwood's Magazine, in an article upon the Moral of Flowers, says: 'There is an American Lady whom we must not forget to remember, now that we are reviewing a book on flowers, for she has addressed several very pretty poems to pink, and crocus, and hyacinth, and other darlings.—Miss H. F. Gould. She is, we believe, a fair Bostonian, and her name has a Scottish look and a Scottish sound to our eye and ear, which do not make the owner less pleasant to our fancy, though we have never seen, and may never see her face—but we have heard it is a very pretty one, and that she has, as every poetess should have, very beautiful eyes.'

\*Miss Gould belongs to Newburyport.

Deaf Marriage.—On Tuesday last, the marriage of the dwarf exhibiting in this town, Don Santiago de los Santos, to Ann Hopkins, whose parents reside in Livery street, took place at St. Martin's Church. The Don is 48 years of age, and about 25 inches high; and Miss Hopkins is 28 years of age, and about 40 inches high. The Rev. Mr. Foy performed the marriage ceremony, and the High Bailiff had the honor of giving the lady away. The bride and bridegroom were brought to the church in a sedan; and as might be expected, an immense crowd of people assembled, which it was found impossible to control, without the aid of the police. *Birmingham Advertiser.*

Signor Espinos.—This gentleman, whose singular gift of imitating the various notes of birds, attracted great admiration in this city—committed suicide a few evenings ago in New-York. He was a temperate young Spaniard of good character. We had the pleasure of listening to the efforts of this person during his stay in Philadelphia. His skill was astonishing. By placing his hands successively against his cheeks and lips he produced the sweetest and most varied sounds in every possible modulation. They were no half imitations; they were positive vocal faculties, if we may so express it; wild gushes of melody, which made the hearer fancy himself in a forest full of larks and nightingales.—*Phil. Com. Int.*

London, April 16.—An air balloon is making at Nantz, in France, upon an entire new plan; it is made of the membrane of an animal, a new discovery and a secret, and is to be filled with gas never yet used or made. Two experiments have been made with small ones, which have answered infinitely beyond expectation. Four men besides the inventor, are to go up with provisions for a fortnight's voyage. It is a remarkable fact that this person has found out a means for preventing the least escape of the air, or change of it.

Russian Ladies.—The ladies eat and sleep so much, that they very early grow out of all shape and proportion; and among them, of course, this excessive corpulence is thought particularly charming. The common people, on seeing such a figure waddling along, generally exclaim, in admiration, 'How thick and beautiful she is!' They are almost all smothered and bedaubed with paint, even among the peasantry; and among the rich merchants' wives, jet black teeth are still esteemed a particular beauty.

It is said to be the intention of the Greek Government to restore the ancient names of all the provinces, cities, islands, and seas, of Greece.

Singular Good Luck.—An Irishman at Limerick, named Tuomy, on his way down to the ship James, for America, which was recently lost, met a widow, who, inquiring where he was going, told him he 'might perhaps do better at home.' He took the hint, and forthwith courted and married her, forfeiting his passage money. What is singular, two men are now in jail for an attempted abduction of the same woman. We should call this a curious concatenation of romantic incidents.

Shoe Blacking.—Perhaps 'the best in the world is elder berries. Mash the berries with your hand in a large kettle of water; set them in the shade a few days, until they ferment; then boiling it half a day, filling it up with water. After it is cool, strain and wring them through a coarse cloth, and then boil it down to the thickness of molasses. Put a small quantity with a feather on a brush: rub the shoe till there is a fine gloss. The same will make good writing ink.

The widow of Sir George Duckett, looking over the papers of her husband, who had died a bankrupt, discovered an old receipt for £3,000 of East India stock, upon which the dividends had been unclaimed for 80 years, the amounts which had not been received amounting to £30,000 sterling.

A horrible accident occurred on board the steamer Lancaster, from New-Orleans to Louisville. Mr. Wilson Watley, of Evansville, Indiana, a cabin passenger, in passing through the engine room, was caught by the fly wheel, and instantaneously severed in two—his head, arms and breast falling in the hole, while the other half of his body hung to the wheel. His remains were interred at Grand Prairie.

Mr. William H. Burleigh, an assistant in Miss Crandall's School for colored females, at Canterbury, was arrested on Wednesday afternoon, for a violation of the law relating to the education of Blacks from other States.

An etymologist has discovered a natural profile likeness of Lord Chancellor Brougham, on the wings of a certain species of butterfly!

## MORAL.

## MORAL REFORM.

A new Society has been formed by the ladies, to promote moral reform. It is auxiliary to the Seventh Commandment Society. Among its proposed measures we observe one which we are pleased to notice. It is the utter rejection by the Society of all licentious men. This is right. No respectable lady should allow herself to associate with any such person. No matter what his standing may be. He is a viper in society. Let him be avoided as a despicable felon. He deserves it. Would they refuse to associate with a wretch known as a robber or a murderer? Still more should they spurn from their society a miscreant who is a pirate upon the virtue and respectability of their sex. When they greet him as a companion, they make him respectable in society, and thus increase fourfold his power to do mischief. They owe it to the victims of his villainy, they owe it to the cause of purity and virtue, to brand him as a monster, and compel him either to forsake his vices, or else to seek his associates among his equals and his peers in the dens of corruption.

We approve and endorse the correctness of the following sentiments from their circular. In relation to the proper course for every female, they say:—

'Let her take the ground, so obviously in accordance with truth, that the libertine is no less guilty than his victim, and as such, shall at once be excluded from her society. This, you will perceive by the annexed constitution, is the ground your sisters in New-York have taken. We ask you, we entreat you, to take the same. We point you to the whole sex, the sisterhood, and we say, that demon in human shape, that fixed his lascivious eye upon your sister, and wrought her ruin, the enemy of your sex. Exclude him at once from all society with you; in self-defence of the sex, exclude him. He wants but the opportunity, and he will as soon make you his victim, as that erring fallen sister. Some of you, perhaps, are mothers. God has given you a family of lovely children—daughters pure, innocent, the joy of your heart, the objects of your purest, sweetest, strongest affections. But see, the demon has marked your first born as his victim. His wanton eye is already upon her—Mothers, away with him! in defence of your beloved children, away with him, we entreat you from your families, and from the society of your children. Teach them to shun him as they would a viper. He wants but the opportunity, and he will not hesitate to seize upon his victim, and thereby plunge a dagger to your heart. In self-defence, in defence of your families and, we may add, in defence of the whole community, away with such an one from all society and intercourse with you. This done, and the work of moral reform is done, and the virtue and peace of the community secured.'—*Western Recorder.*

## REFORMER.

Mr. Editor.—Whoever attempts to correct the errors of his race, has undertaken a Herculean task, a thankless, discouraging, unpromising and unpopular enterprise. Like Socrates of old, he may be praised, beloved, pitied and revered when dead; but while living he will receive scorn, ridicule, contumely, for his food, and persecution, contempt, and hatred for his pillow. No one knows the anxieties he feels; few care for the evil he encounters, or the pains he endures.

Such a man ought to possess the wealth of a Cressus, the enterprise of a Cyrus, the boldness of a Luther, the devotedness of a Daniel, the meekness of a Moses, the wisdom of a Solomon, the perseverance of a Paul, the sagacity of Locke, the philanthropy of a Howard, and the faith of a Noah. Like Joseph, ready to forgive injuries, and like Jesus, when reviled, never to revile again; but when curses are heaped upon him, to return ten fold in kindness and in blessings.

He must be ready to go anywhere, live anywhere, be considered a fool, a fanatic, a hypocrite, a lunatic, a misanthrope, and every thing but an honest useful man.

This is all the reward he will get from the world while he lives, and when he is dead, their sympathies and charities are not needed. The friend of man, the benefactor of his country, surely should not be subjected to such treatment.—*Truth.*

## WATCH AND PRAY.

At a late anniversary in New-York city, Rev. Mr. Patton of the Presbyterian Church, related the following anecdote:—

The subject reminded Mr. P. of a goldily colored man in the vicinity of Philadelphia,

with whom he had spent many pleasant converses, when he first became a Christian, and was turning his eyes towards the ministry. Poor Tom (for this was the name of his colored friend) had been converted when a slave, had learned to read, was called to the dying bed of his master, to read the Bible to him, was emancipated by his master's will, and after having redeemed his wife, had removed to the suburbs of Philadelphia.

'Massa, me hear you are going to be a minister?'

'Yes.'

'Will you let poor Tom say one thing to you?'

'Yes.'

'Well, you know the good Master Watch and Pray. Now you may watch the time, and if you no pray, the devil will get in. You may pray all the time, and if you no watch too, the devil will get in. If you watch and pray all the time, the devil no get in, for it is just like the angel. God put into the hands of the angel, a sword. If the devil came before, it turn every way. If the devil came behind, it turn every way. If the devil came on the side, it turn every way.'

What is Prayer?—Prayer is not a rhapsody, a flight into the third heaven, is not the proud ascent of the imagination into some high region of splendour and sublime abstractions. It is not necessarily the ecstasy of the soul overwhelmed with the rushing tide of irresistible emotions. It is simple every day business. It is simply communing with God—communing with him not in heaven among the seraphim, and some region of the air, remote from the realm of human business, and trials, and sorrows, but here on earth, just where we work, and where we live, and where we need his grace and help. In order to this communion, God does not call us up to himself; he comes down to us,—down to the level of our infirmity.

Thus he makes prayer a simple thing, the expression of a child's desires, stamped in the ears of a kind father. If you would see what prayer is, or rather what it ought to be, study the Lord's prayer; how little does it there of sublime imagination; how little of enraptured sensibility; how little of intellectual abstraction and effect; how much of common-sense plainness, and a delicious simplicity, in matter and in manner!—*C. S. Spurgeon.*

MRS. BROWN'S SEMINARY FOR YOUNG LADIES.

No. 15, Elizabeth Street, Philadelphia. THE subscriber, grateful for the encouragement which she has received, returns her sincere thanks to her friends, and still hopes by attention to merit a share of their patronage. She would inform her friends that the School will be re-opened the first of September, for the reception of pupils. The branches taught are Orthography, Reading, Writing, Arithmetic, Grammar, Geography, Maps, History, Book-keeping, Composition, Plain and Ornamental-work, Rug-work, Marking, and Bead-work.

The price of tuition is from \$1.25 to \$2.50. Persons desirous of sending their children from a distance, are informed that five or six little girls can be accommodated with board, as well as to their comfort and health. The situation of the School is pleasant and healthy. The terms for board, school, washing, and bedding, will be \$2.00 a year, the first quarter paid in advance.

Respectable references can be given. Any communication, post paid, will be attended to.

August 23. A. BROWN.

## ANTI-SLAVERY OFFICE.

THE New-England Anti-Slavery Society have opened an Office at No. 47, Washington-street, Boston, over the Room of Messrs. Baker & Alexander, for the transaction of their business, and the commodation of the friends of the abolition of slavery. All anti-slavery workers, hereafter published, can be obtained at this Office on the most favorable terms. Gentlemen interested in the cause, in every country, are respectfully invited to call. Communications respecting the objects of the Society may be addressed to the undersigned, at said office.

B. C. BACON, Sec'y and Agent, Boston, July 26, 1854.

## FREE LABOR STORE.

No. 376, Pearl Street. THE subscriber informs his friends that he has just opened a free case of free-made Calicoes, and fine shirting Calicoes, recently manufactured from Cotton cloth, by remunerated labor, and expects to have an assortment of unbleached goods, such as Israhel, Supples, White and Brown Sugar, Coffee and Tea of various qualities, Spices, &c.